A REVIEW OF THE STATE OF THE BRITISH NATION.

Thurſday, February 3. 1709.

I Never heard any Man ſay, *no not his beſt Friends*, that the *Rehearſal* was a fair Adverſary, and the Teſtimony is from himſelf.

1. In his conſtant Courſe of taking his Oppoſer's Words in pieces, and applying one Part here with another Part there, which the Author never joyn'd, and which being ſpoken ſeveral Days after one an other, have no Manner of Coherence one with another.

2. In his letting thoſe Parts of a Diſcourſe, on which the Subſtance of the Argument wholly reſts, paſs untouch'd, and raiſe Duſt upon the Edges of a Diſcourſe, applying them quite different from the Author's Intention.

3. In railing on Subjects fully anſwer'd, without making any Reply to the Anſwers given. Theſe I ſhall now fully prove upon him, and by theſe any impartial People will determine, whether any Weight be to be laid upon any thing he ſays.

In his *Rehearſal* of the 29*th*, he vents his Filth upon the *Review* for raiſing Perſecution upon him, and chiming in with the *Obſervator*, as he ſays, in bringing the Civil Power upon him, telling him he deſerves a Whipping-Poſt, *&c.* And then ſubjoyns his Argu-

Arguments to be the Cause.—And goes on with his usual Flourishes upon this Point, as if his Readers were all to take it for granted, that I had excited the Government against him for vindicating the Ordination and Baptism of the Church. Intolerable Forgery! Is there any thing of this in the *Review*? *NO*, but, Mr. *Rehearsal*, your Arguments against the Mission of the Ministers of the Church of *Scotland*, and your decrying their Baptism, are so fallacious, so empty, so insignificant, and so often already answer'd, that whatever they merit, it could be worth no Man's While to ask the Civil Power to correct you for them; your own Absurdity is your Correction, and your own Blushes ought to be your Monitors, that you might no more expose your self so, as to pretend to a Line of Church Heraldry, and a direct Succession from the Apostolick Mission; in which Scutcheon you will find so many Blanks and so many Blotts, that should you hang it over your Study as the Proof of your Ministerial Genealogy, and but a common Herald Painter should pass by, he would ask, *What Bastard is that?* And therefore in Answer to all your Pretences of Apostolick Mission, I demand you to shew me the Succession, and tell me, when the Pope at *Avignon*, and the Pope at *Rome*, equally consecrated and ordain'd, which of these Apostolick Consecrations do ye descend from? And have a Care that you place the Prelatick Hierarchy, you talk of, upon a true uninterrupted Line, lest we too justly say, *What Bastard's that?* And lastly, whether, as I prov'd before, and to which you have not made the least Reply, the Ministers of *Scotland* have not the same Descent of the same Mission, as the *Episcopal* Church claims, I mean being ordain'd by Ministers regularly before ordain'd, and so back to Popery, from whence all must begin; in which Case I prov'd before from the Practice of the *Popish* Times, that *Presbyters* did ordain without the Help of Bishops.

To all this he has not said a Word, nor I suppose, cares not to meddle with it; but goes on railing at the Church of *Scotland*, calls their Baptism no Baptism, their Ministers no Ministers, but says not a Word to examine, whence their Mission comes, or how descended, or how his own is descended, in which he would find one as Legitimate as the other.

And now for his Fancy, that I am raising Persecution against him, and bringing him to the Whipping-Post for this——Nothing like it, Mr. *Rehearsal*, so long as you would argue, nay tho' you rail'd at, or call'd a thousand Names upon me and your Fellow Subjects. Not a Word of your Correction ever came out of my Mouth, nor ever should; but when you fly at National Settlements, Establish'd Governments, Legal Judicatories, &c. which as the *Intestinum rectum* of your Party, you shew your Nakedness, VOID upon an Establish'd Church and an United Nation, and fly in the Face of Authority in Behalf of a Prelatick and *Jacobite* Rebellion carry'd on there by your Party. Then I say, you are no more to be argued with, but ought to be corrected by that Government you affront——But your Party have fiddled such a new Tune of late, that no Body but your selves can dance to; you insult the Government, reject Allegiance, pray for the Queen's Rival, refuse common Assurances of peaceable Behaviour, and when you are punish'd, *and O how gently has it been!* cry out Persecution, Suffering for Conscience Sake, and running down *Episcopacy*. For shame, Gentlemen of the Church of *England*, let these Traytors no more shelter under your Wing; is suppressing *Jacobitism*, persecuting *Episcopacy*? Then does the Church of *England* persecute *Episcopacy* equally with the Church of *Scotland*, and every honest Man ought to do the same.—And I affirm again, and the *Rehearsal* dares not attempt to bring one fair Example to the contrary, there has not since the last Settlement of the *Presbyterian* Church in *Scotland* one Minister or Hearer been prosecuted or persecuted in that whole Kingdom for being *Episcopal*; none have had their Meetings shut up, but such as refuse to take the Oaths, and acknowledge the Government, or such as have been depos'd from the Ministry, and cast out of the Church for notorious Scandals and Immoralities;

moralities; and there are three Meeting-Houses now kept open, and have always been kept open in the very City of *Edinburgh*, the Ministers, which were never summon'd or cited, *tho' not qualify'd*, nor the Meeting-Houses shut up, in meer Respect to the good Character and quiet Behaviour of their Ministers. These are by Name, Mr. *George Johnstoun*, Mr. *Andrew Lumsden*, and Mr. *Henry Walker*.

It is far therefore from the *Review* to move the Personal Correction of the *Rehearsal* for his Arguments, no nor for his scurrilous Usage of me, which had not his Cloth protected him, I should have given him my self——Non need he fear private Mischief, which, he says, some have told him of—at least hereabout; I know not what he might have Reason to expect in his Country. The Ruffain Trade is not the Manufacture of *England*; an *English* Man never carries his Revenge into the Dark, or stab his Enemy in the Back, he always looks him in the Face, and gives him fair Play; the rest is all *Irish* and Barbarous, and stands related to himself.

But when he calls the *Church of Scotland* tho' legally Establish'd, even by the *English* Parliament, *A Rebellion against GOD like that of KORAH*; when he calls their Presbyteries traiterous, arraigns all their Church Judicatories as scandalous, and not to be regarded, and her Principles as tyrannical; when he goes this Length, I say, he is past arguing with, the Government ought to correct him, and teach him better Manners, either at the *Whipping-Post*, or any where as they think fit.—And I appeal to all the World, whether it be not just——I am not to enquire, nor can I conjecture, how 45 Gentlemen, all Men of Principles and Honour now representing *Scotland*, can sit still, and hear such Affronts offer'd to their Nation and the Church they acknowledge, and not cause him to be corrected, unless it be, that they account him Infamous, and below their Resentment.

MISCELLANEA.

IN the Pursuit of the long Debate about Debtors and Creditors, I am now to examine what has been, or has not been done, for the Ease and Relief of either; in which perhaps some new Scenes may open, which have not yet been discover'd in the World.

There have been several Acts of Parliament pass'd in this Case; some have carry'd the Title of Acts for Relief of Creditors, some for Relief of Debtors, some this way, some that, but all have serv'd to little other End, as to the present Time, than to inform us of three Things.

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1. That it is a very difficult Thing to distinguish Right in this Case, and to separate fairly between the Justice due to the Creditor, and the Justice or Humanity due to the languishing Debtor.

2. That some Concern for honest but indigent Debtors is due to them, not only from the Creditor, but in Default of his Charity, from the Government of the Country he lives in; Witness the several Acts made for their Relief.

3. That all the Laws made against either Bankrupts in general, or in particular Cases, that have been notoriously criminal, do imply, that to a Man, who fairly and honourably strips himself to pay his just Debts, there is a Concern and Compassion due not from his Creditor only, but from the whole Nation.

I shall not need to enlarge on these Heads, as if I wanted to prove them, they will be natural Consequences of what I shall say farther on this Point. I go on therefore to enumerate the particular Acts of Parliament, which have been made for the Relief of Debtors, and I shall not go back farther than our Memory; the first, I find upon that Head, was in the latter End of King

Charles